134 1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9
241
133 if the Chinese system of fertilization with human manure
[133] is used. The western part of the region is colder than the eastern part, being higher and more exposed to northwestern winds, but in spite of the small climatic difference, spelt wheat, a small amount of millet, and large crops of linseed and colza are grown nearly everywhere. On the colder, western side, the earth has to be "warmed" by plowing and cultivation; when new fields are opened to agriculture, various kinds of crops have to be grown for the first seven years; only then does the earth become warm enough to grow wheat.

137 The northern slopes of the highest mountains are covered in many places with a fair growth of timber, principally spruce, and brush; poplars, willows, and sometimes birch are plentiful in the lower valleys. The
311 economic life of the country during the period covered by this study was principally agricultural and only secondarily pastoral, although pastoralism prevails in the highest, coldest, part of the country.

[P. 18c]

1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

224 136 hunted in the forests of Hsimi. This animal has the habit of making and following a small beaten trail along which it goes always to the same place to drop its dung—which is done regularly at the same time of day—and to rub itself against small trees. When such a trail has been found the hunter studies it carefully to determine the best place to attach a running noose to a small tree, which is then bent over and attached to a stake in such a manner that when the deer, going along the trail, puts its head in the noose, the stake is knocked aside, the tree springs up, and the more the deer struggles the more quickly it is strangled. The hunter lies hidden watching the trap and the moment the deer is caught he rushes out with a knife to cut out the precious musk pod, which is on the surface of the stomach, near the genitalia. It is believed that the pod must be cut out immediately because otherwise the blood inside the pod will be absorbed into the body of the animal, and the "virtue" of the musk will be lost.

224 137

The musk-deer hunters admit that adulteration of this valuable commodity begins the moment that the animal is caught. Musk pods are sold by weight, and therefore as soon as he has cut out the pod the hunter stuffs it with blood and shredded liver from the deer in order to increase the weight. It is seldom that one can buy unadulterated musk in the shops of the Chinese dealers, because in addition to what is done by the hunters themselves to increase the weight, no one knows what the dealers add.

226 648 Although the lamas and most (though not all) Mongols abhor the eating of fish, considering that taking the lives of the fish is a sin that will affect the sinner's next incarnation, the Monguors do engage in considerable fishing in Kukunor.[7] As soon as the lake has frozen in winter, small expeditions go from the Monguor country to the lake. Such an expedition lasts for about two months, and the Monguors are back by New Year's Eve of the lunar calendar, which comes usually toward the end of February or the beginning of March. The Monguors go first to see the chief of the Mongol or

[7] Kukunor, the "Azure Lake," is 230 miles in circumference, at an altitude of 10,900 feet above sea level. (W. W. Rockhill, *The land of the lamas*, 120, New York, Century, 1891.) The water is salty. Two rivers run into the lake, the bottom of which is covered with sand and small stones. One big island rises out of the water and is inhabited by a few lamas, who only in wintertime, when the lake is frozen, can come ashore, since no boats are used on the lake. At that time the Tibetans drive horses and sheep to the island in order that they may graze and breed; colts and lambs bred on the island are assumed to be a blessing for the herds. The famous *Ch'ien-li-ma* (horses which are reputed to run 1,000 *li* or approximately 300 miles in one day) celebrated as long ago as the Han dynasty, are said to be bred on the island, whose grass is reputed wonderfully nutritive for animals. There are three kinds of fishes in the lake, where fish are plentiful: *schizopygopsis przewalskii*, *schizopygopsis leptocephalus*, and *schizopygopsis gracilis*. They weigh from three to five and seven pounds (Przewalskii, *Reisen in der Mongolei, in das Gebiet der Tanguten und den Wüsten Nordtibets*, 140, Jena, 1873).

3: Schröder--86 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

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[Between pp. 48 and 49.]

Plate 2

* 778
351
342
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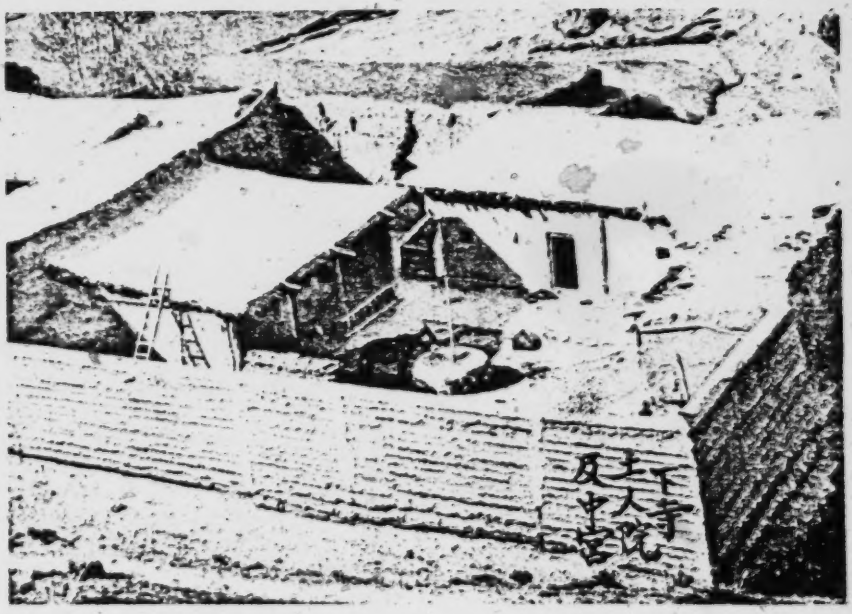

(Caption on following page.)

3: Schröder--87 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

[Caption for Plate 2 between pp. 48 and 49.]

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a: Mani-tree on a house roof in the village T'a-erh-wan west of Tangkar in the vicinity of the Koko Nor. Summer, 1948. (To accompany the chapter: "The Mani-tree.")

b: An old Tujen from the Yang-p'o-t'ai on the way to the obo of the Sha-pa-kou, 1949. In his right hand a poplar branch with flocks of wool, in his left and imitation spear with a flock of wool and painted spiral. In front of him on the ground: a [782] bundle of straw for the incense fire, a saddle bag with white stones that will be thrown on the obo, a jug of barley wine for the libation, and behind it a little bag with cypress needles (incense). (To accompany the chapter: "The Obo.")

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c: A Tujen yard of the settlement Ha-szu (Hsia-szu) on the way from Na-ling-kou to Yang-chüan. In the center of the yard, the central fort with the mani-tree. Summer, 1948. (To accompany the chapter: "The Mani-tree.")

000 [50] 2. The Arrow of Good Fortune*

*See "Notes," pp. 52-55 [of the foreign text]. [In the translation these notes are given as numbered footnotes following the designations for them in the text.]

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*778
In every good Tujen house there is an arrow. The tip is stuck in an urn of grain, in a crevice in the wall, or in a slit in a beam. Hadas, colorful ribbons, sheep wool, hair, etc. are [792] attached to the arrow. The arrow is consecrated by a lama or a Bon priest, and on this occasion it is venerated in the house. Later, however, it is not venerated any more. The arrow is [777] not the seat of a spirit, but rather guarantees good fortune and wealth in the family.

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

The support and protection of the Mongols and of the emperors of China saved and established the Yellow Sect, which was on a foundation of rock. In 1717–1719 the Jungar Mongols persecuted the Red Sects and destroyed 550 of their monasteries.[60]

175 648 771 [789]

KUMBUM [61]

The insecurity in Huang-chung and the struggle in Tibet among the sects provide an explanation for the late date assigned to the founding of the celebrated monastery of Kumbum. One and a half centuries after the death (1419) of Tsong khapa, the lama Rintschen Dson dui dschamtso, in 1560, built some "cells" for himself and his ten monks (hermitage). Later, twenty more cells were added. In 1577, seventeen years later, a temple was built close to the "tower," whose walls enclosed the celebrated tree which at that time must have been 220 years old (1357–1577), and a statue of Maitreya was honored in the temple.[62] According to this tradition and the customs of Buddhist India, a tower must have first been built on the spot of the birth of Tsong khapa to commemorate the event. It is not known when this tower was built.

175 792 346

[60] L. Petech, *China and Tibet in the early 18th century*, 44, 71, Leiden, Brill, 1950.

[61] Kumbum, the lamasery of the 100,000 images is, at present, the most celebrated lamasery of Huang-chung, because of its precious trees, which are lilacs (Philadelphus, coronarius; see Rockhill, W., *Land of the lamas*, 67). The main tree sprang from the placenta of Tsong khapa (1357) and is said to have 100,000 images of Buddhas growing on its leaves. Much has been written about the tree. On May 6 and October 3, 1912, and on October 10, 1914, Father J. Essens and I read on the leaves only the two letters *Pa*, the thirteenth letter of the alphabet and *Ya*, the twenty-fourth letter, repeated indefinitely, written more or less correctly where the leaves were easy to reach. They were written with the red earth, which Chinese and Tibetan teachers use to correct the compositions of pupils. The sacred leaves are a wonderful panacea, healing all kinds of diseases of men, women, and children. It has been recorded that in Ch'ü-t'an and in Hung-shan-ssu the same kind of miraculous trees are encountered.

792 137 755

It is worth noting what is written regarding the tree (here called a "White Sandalwood") in the Geographical work of Tsampo Nomunkhan of Amdo, *Jour. Asiatic Soc. Bengal*, 1887, Part I, No. I, p. 28: "On the birthplace of Tsong khapa there exists a white Sandalwood tree, on every leaf of which, at the time of the reformer's birth, there appeared a picture of the Buddha Senge naro, supernaturally inscribed. Hence, from the circumstance of a 'hundred thousand images of Buddha' having appeared on the leaves, the town and the monastery is called Kumbum. Even at the present age, images are occasionally said to be seen divinely inscribed on the leaves of the Chandan tree and Sugpa trees of the grove. The enemies of the Gelugpa say that the said images are secretly drawn with pins and needles by the Gelugpa monks." The Chinese call Kumbum T'a-erh-ssu, that is, "the lamasery of the [eight] stupas," because at its entrance there are eight stupas said to contain the ashes of eight Living Buddhas killed by General Nien Keng-yao at the time of the revolt of the Kumbum lamas in 1723. Filchner (*Dschamba-ling*, 160) notes: "They were built at the time of the 31st mK'ampo of Kumbus [date not given] by the chief of Roko, native of Amdo, after eight lamas had been killed by a Chinese prince, ruler of the country."

[62] Filchner, *op. cit.*, 29.

[p. 25(A)]